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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

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EACH man is a potency in himself, and only by working on the lines which suggest themselves to him can he bring to bear the forces which are his. We should deny no man and interfere with none; for our duty is to discover what we ourself can do without criticizing the actions of another. The laws of karmic action have much to do with this. Ramifying in every direction are the levers that move and bring about results, some of those levers—absolutely necessary for the greatest of results—being very small and obscure. They are all of them human beings, and hence we must carefully watch that by no word of ours the levers are obstructed. —WILLIAM Q. JUDGE

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(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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A U M

Prepare thyself, for thou wilt have to travel on alone. The Teacher can but point the way. —*The Voice of the Silence*

THEOSOPHY

Vol. XXXVIII **August, 1950** **No. 10**

"IN A FEW DETAILS ONLY . . ."

IN the preface to the book which, above all others, is the statement of Theosophy for the world of the twentieth century—*The Secret Doctrine*—H. P. Blavatsky speaks of her qualifications as recorder of the philosophy there sketched. She does not claim special privileges nor private revelation; she asks neither faith nor belief; she advances no iron-clad authorities, nor sacrosanct popes. At the same time, she does not conceal the seriousness of her purpose, nor her own conviction that the teachings she presents are worthy of the most respectful attention from all who value logical coherence and consistency, and who feel that philosophy should conform to and confirm the laws of Nature.

A revelator is limited in his audience to those who believe with him in the source of his beliefs, or who are indifferent about the source and willing to accept his ideas without inquiry into their origin. A priest's influence is confined to those who admire authority, who find an appeal in dogma, and who are satisfied with secondhand information in philosophical matters and with no information at all about the crucial questions of human existence, which are denominated "mysteries." A dogmatist does not *know,* in and of himself, and therefore can reach only those minds who also are without self-won certainty and who fail to look forward to the experience of truth. Revelator, priest, and dogmatist are foreign to the spirit of Theosophy, although, down the ages, these sorry excuses for philosophic thinkers have fastened upon this and that portion of the Wisdom-Religion to the confusion and despair of still more ignorant men.

H. P. Blavatsky, it is often said, came to present Theosophy. Yet if this were the whole of her task, her efforts would not have needed to be so strenuous, nor her books so long, nor her writings so numerous. In a certain archaic manuscript, she tells us, Theosophy is presented in a few pages, by means of a handful of symbols. What took much time and effort and many words in H.P.B.'s case—and what takes time, effort, and great study on the part of the student theosophist—is not Theosophy itself, but the conquest of everything non-theosophical in the working of the mind's faculties and powers.

Mme. Blavatsky, in presenting Theosophy, had to show how Theosophy has been acquired by those who are masters of its doctrines: this, in order that students might realize their own potentialities for mastering the ideas. She instanced her own case—again, not because it was unique, but because it was *typical,* and because it would encourage every man to have confidence in his own power to learn. H. P. Blavatsky entertained no sentimental notion that each reader of *The Secret Doctrine* could go forth and write another. But she knew that the science of life, by means of which she received the necessary training and achieved a position of high service to her fellows, is open to all, and she bent every effort to communicate this great hope to humanity at large.

The Preface declares, "The sole advantage which the writer has over her predecessors, is that she need not resort to personal speculations and theories. For this work is a partial statement of what she herself has been taught by more advanced students, supplemented, in a few details only, by the results of her own study and observation." Is there any newest student of Theosophy who cannot say the same? He, no more than his Teacher, need resort to personal speculations and theories: he stands on what he has been taught, what he himself is still engaged in proving and applying, and as much as he can possibly transmit—impersonally, without authority or the wish for prestige; freely and in gratitude to those from whom he received the bounty of true ideas. His own study and observation are important, but the handing on of principles, of teachings, of doctrines, need not wait for his private evolution, for his certification as "Teacher." He gives as his teacher gave, not "his" knowledge, but whatever of the knowledge of perfected men he has had

ears to hear. His proof is useless to all others—why wait for private evidence to share what has come his way, since no evidence, but only the principles themselves, can be availed of by another mind?

If H. P. Blavatsky, who had "supplemented, in a few details only," the teachings she brought, was able nevertheless to present *Theosophy* in its true colors, why should not her students follow her example? Shall not each one speak Theosophy, become a mouthpiece for the Wisdom-Religion, without being deterred or dismayed by the consciousness that his individual observations can supplement with even fewer details the philosophy he expounds?

From a "Friendly Letter"

To my mind, you are dead right in saying we blunder if we think we get anything from outside. That is the tendency of the age—analysis instead of synthesis. We have not only to fight this in ourselves, but likewise to meet the effects of it on every hand. It is a tough fight, but it makes strong souls; and we accept both these propositions.

I am reading all your statements with interest; they all show a consideration from the right standpoint—from Universals to particulars. I think with you that what is called "old-fashioned hard thinking" is worse than useless, and that "if one keeps pondering on the philosophy or some application of it, ideas arise in the mind." Pondering on the Self as in all things, and all things in the Self, must be productive, even as the Self is the producer.

It is not so much what we can formulate as what we consciously live; the formulation may give direction and continuity, and so is useful to ourselves and to others; but the application of right thought comes from pondering on the Self. Your letters indicate that attitude. The thing to be guarded against is the materializing of the ideas, and I see no sign of that in you. The Egoic consciousness, being not limited like that of the physical, and in a state of matter inconceivable to us, our terms cannot comprehend it, although its universal application can be brought to bear upon our present plane, and a junction made—which is no junction in the ordinary sense, but a higher view-point. All these attempts are efforts, and everywhere in Nature we see that effort brings results.

—Robert Crosbie

DR. KEIGHTLEY SPEAKS

[In *The Theosophist,* July, 1889, was reprinted an interview obtained by the New York *Times* from Dr. Archibald Keightley, a London theosophist who had assisted H.P.B. in preparing *The Secret Doctrine* for the press, and had resided in her household at Lansdowne Road. "Dr. Keightley Speaks" will afford theosophists —in this month of H.P.B.'s birth—a fresh glimpse of their Teacher, as seen by a loyal associate. It will be recalled that in 1889 the Coues-Collins storm was brewing (see Chapters XII-XIV in *The Theosophical Movement*). *The Secret Doctrine* had just been published, a third volume was ready for publication, and a fourth projected. The members of the Theosophical Society, however, seemed not entirely engaged in studying the great work Mme. Blavatsky had laid before them, and despite the "clear and present dangers" outlined in her American Convention letter of 1889 and in the *Key to Theosophy,* published that same year, many students were bemused and bewildered—or completely thrown off balance—by the "crisis" of 1889-90. The Third Volume never appeared. H.P.B. continued, instead, her *Lucifer* articles—several of which may be thought to illustrate the kind of material the Fourth Volume was to contain.

The present article, reprinted here for the first time in this magazine, will remind readers of another by Archibald Keightley, reprinted in THEOSOPHY, October, 1949: "In H.P.B.'s Writings What is New?" See also "The Keightleys and the 'S.D.'," in the same issue.—Editors, THEOSOPHY.]

DR. A. KEIGHTLEY, *of London, one of the leading theosophists of England, passed through New York a day or two ago on his way to attend, as a representative, the annual Theosophical Convention in Chicago. In a conversation here upon topics of theosophic interest he said:*

When Col. H. S. Olcott was in England last October, there was a reorganization of the British section of the Theosophical Society upon a plan analogous to that of the American section. Prior to that time we had only one Lodge, situated in London, but having members all over the country. It was a large, unwieldy body, too much scattered, and its members too generally personally unknown to each other to admit of that unity of feeling and harmony of action which were deemed essential to right progress.

Col. Olcott, President of the Society, therefore chartered new branches in London, Liverpool, Glasgow, Cambridge, and elsewhere and put the English section upon a new basis, with an autonomous government so far as its own affairs were concerned. The movement is now flourishing well in England, including among its earnest supporters some of the most intelligent, learned, and progressive thinkers of the present day in that country. It is, of course, not advancing so rapidly as in the United States, but that is not to be expected. For England it is doing remarkably well. Col. Olcott also effected like reorganization in France, and established a Continental European section similar to the British, the American, and the three already in being in India.

There have been recently some noteworthy defections from the theosophic body in England; some previously prominent members have developed a personality of feeling not in harmony with Theosophic principles, and have abandoned or been read out of "the fold." While they are to be regretted—mainly for their effect upon the persons themselves—they were not at all unexpected, and the explanation of them is peculiarly interesting. A few months since a class was formed, under the instruction of Mme. H. P. Blavatsky, for the prosecution of study in occultism, known as the "Esoteric section," and a considerable number of the most earnest and devoted theosophists of Europe and America are included in it. When that class was formed the warning was given to all who entered it that an inevitable effect of occult studies, and an early one, would be the animating and bringing to the surface with utmost irresistible force all the most powerful impulses, desires, purposes, and traits of character in the student. Every possible phase and degree of selfishness, from the loftiest purposes of personal ambition down to the most degrading tendencies to vicious self-indulgences, however previously concealed or suppressed, or even if only latent and hardly visible to the self-knowledge of the student, would rise up with hitherto undreamed of energy as tempters and betrayers that would have to be overcome and crushed out of being forever in the student's soul before real progress could be attained.

It is probable that few realized the importance of that warning, certain that some did not believe in the reality of the dangerous condition they would inevitably be called upon to endure. But the

realization of what was foretold has come already, and some of those most sensitive to the effects have developed such personal characteristics and tendencies as render further progress impossible for them until they shall have achieved such victory over self as at present seems too great for them to even comprehend. And as the study progresses more will no doubt be similarly affected among those who are slower, but none the less certain, to find that obstacle in their way. The study of occultism has an effect in the soul like the furious boiling of a liquid that drives to its surface and makes visible all the scum and impurities it may contain. Not until the scum has been brought to light and removed can the liquid become clear and pure; not until the evil that is in the soul is made manifest, recognized and expelled, can the soul be elevated and rendered capable of grasping and making use of the higher knowledge. That there are dangers, real and terrible, thus to be encountered almost at the threshold of occultism is beyond all question, as sad proofs in our experience already amply attest.

Mme. Blavatsky continues to labor as ceaselessly as of old, and under conditions of such physical disability as render not simply her working but actually her living truly marvellous. I may say, as a physician, and not simply upon my own authority, but as a fact known to some of the leading medical practitioners of London, that never before has a patient been known to live even for a week under such conditions of renal disorder as have been chronic with her for very many months past. Lately they have been somewhat modified by the action of strychnia, of which she now takes a little over six grains daily. Very frequently she has attacks of cerebral apoplexy, but without any treatment known to medical science wards them off and goes on, firmly confident as ever that her present life will not end from any cause before its work is fully accomplished. And in that work she is indefatigable. Her hours of labor are daily from 6:30 A.M. to 7 P.M., with only a few minutes' interruption for a light meal just before the sun reaches the meridian. During that time she devotes a great deal of her attention to preparing the instructions for the "Esoteric section," giving out such knowledge as is permitted her to impart and as its members are capable of receiving. Then the editorial labor connected with the production of her magazine, *Lucifer,* devolves entirely upon her. And she also

edits the new French theosophical monthly magazine, *La Revue Théosophique,* published by the Countess d'Adhémar who, by the way, is an American by birth. Her magazine is now publishing a series of brilliant articles by Amaravella and a translation in French of Mme. Blavatsky's *Secret Doctrine.*

The third volume of *The Secret Doctrine* is in manuscript ready to be given to the printers. It will consist mainly of a series of sketches of the great occultists of all ages, and is a most wonderful and fascinating work. The fourth volume, which is to be largely hints on the subject of practical occultism, has been outlined, but not yet written. It will demonstrate what occultism really is, and show how the popular conception of it has been outraged and degraded by fraudulent pretenders to its mysteries, who have, for greed of gain or other base purposes, falsely claimed possession of the secret knowledge. This exposure will necessitate its being brought up sharply to date as a historical record, so that the actual work of writing it will not be commenced until we are about ready to bring it forth.

In the evening, from 7 until 11 o'clock, and sometimes 2 o'clock A.M., Mme Blavatsky receives visitors, of whom she has many. Of course, many are friends, others are serious investigators, and not a few are impelled by curiosity to see a woman who is one of the prominent personages of the world to-day. All are welcome, and she is equally ready in meeting all upon any ground they select.

Mr. G. J. Romanes, a Fellow of the Royal Society, comes in to discuss the evolutionary theory set forth in her *Secret Doctrine*; Mr. W. T. Stead, editor of the *Pall Mall Gazette,* who is a great admirer of the *Secret Doctrine,* finds much in it that seems to invite further elucidation; Lord Crawford, Earl of Crawford and Balcarres, another F. R. S.—who is deeply interested in occultism and cosmogony, and who was a pupil of Lord Lytton and studied with him in Egypt—comes to talk of his special topics of concern; Mrs. Besant, whose association with the National Reform Society has made her famous, drops in to express her interest in theosophy as a power affecting the social life of humanity; Mr. Sydney Whitman, widely known by his scathing criticisms upon English cant, has ideas to express and thoughts to interchange upon the ethics of theosophy, and so they come.

Generally they are pronounced free thinkers and people who see that the loss of spirituality, which is so prominent a feature in the thought of the present day, is saved by theosophy, which at once demonstrates it and places it upon a scientific basis, which is altogether missed by the Christian churches. But sometimes her visitors are devoted Church members, who come to take exceptions to her teaching. Then a battle royal ensues, she speaking with real knowledge of symbolism and full comprehension of the true and hidden meaning of rites and ceremonies, they insisting on the dead letter of the law as it is known to them. All may not agree with her, but none can fail to be impressed by her eloquence, her power of argument, and her vast erudition, the resources of which seem to be so unfathomable that one listening to her is often compelled to feel that it is impossible that she should be drawing entirely upon her own stores of knowledge, great as they may be, but that she has the efficient aid of powers invisible to those about her.

[Question from *Times* reporter] "Does she now ever produce any of the phenomena of manifestation of occult potencies with which she has been credited in the past?"

Very rarely, except as they occur in a practical, matter-of-fact way in the course of work. One such recurs to my present remembrance. While working upon her *Secret Doctrine,* Mme. Blavatsky had not a single book of reference or authority about her, yet would frequently make long quotations of two or three hundred words from various works, giving author, volume, and page as precisely as if by immediate reference. I became a little uneasy about it and said to her: "Do you not think I had better verify the accuracy of some of these quotations?"

"Certainly, if you wish to," she replied. So I took a lot of them and went to the British Museum, the only place where the books were, to my knowledge, accessible. There I found them accurate to the minutest degree, except that in one or perhaps two instances I did not find the passage quoted upon the page she had given. Say, for instance, the page specified was 307. It was not there. But, acting upon an idea that occurred to me, I turned to 703, and there found it word for word. The cause for the transposition of the figures was in their reversal in the astral light, which presents things exactly as if shown in a mirror. She did not always, when physically

very weary, take the trouble to carefully reverse the process and bring the image down on the physical plane in its exact order there when copying from the astral light the matter she wished to use. The quotations referred to were mainly from the Journal of the Asiatic Society at Calcutta, many of them from Col. Wilford's papers, works not more than fifty or sixty years old and not exceedingly rare, but in the possession of very few private individuals, and certainly not in hers, nor consulted by her in the process of her work otherwise than in the astral light in the manner I have indicated.

Two other incidents demonstrative of her strange powers and worthy of note as phenomena, impossible of production by any trick and not intended to impress anybody, but just occurring in a perfectly natural way as if quite ordinary things, I recall. One day it so happened that I came home late to a meeting of the Blavatsky Lodge—which meets in her house, on Lansdowne road—and found that she had left word that she desired to see me immediately when I came in. She said to me: "I have been told to quote to you a letter. I have not got the letter, but it has been photographed in the astral light for me." I sat down and wrote it out from her dictation. She asked me: "What would you do with that?" I said that I would recommend her to quote it—as she already had to me—to the person to whom it was addressed, who would be in attendance at the meeting of the Lodge. She did so, repeating it word for word to the individual who had not received it more than ten minutes before and had not made it known to any other person. The letter was not one that either the writer or the recipient would voluntarily have made known to her, and there was not any other way in which it could possibly have been made known to her than that which she stated to me. The astonishment of the recipient of the letter was unbounded, for he fully comprehended that fact.

The second instance was this: Working at the office in Duke-street one day, I became seriously annoyed over what seemed to justify some strong language as a sort of safety valve, and did express myself, when altogether alone in my private room, with rather more vigor than propriety. That was about 11 o'clock in the forenoon, or a little after. Before 3 o'clock I got a letter from Mme. Blavatsky, from her Landowne-road residence, four miles distant, quoting my exact language and asking "Why do you utter it?" To get that re-

proof to me in the time I received it she must have mailed the letter almost instantly upon my utterance of the objectionable words. There would not have been time for anybody to have reported them to her in any way, and it was simply utterly impossible they should have been heard by anybody's merely material sense of hearing when they were uttered.

In this way things frequently occur in the knowledge of those intimately associated with Mme. Blavatsky, that make the phenomena of occultism so far a recognized part of the ordinary course of events that they are accepted with scarcely even a remark as quite what might reasonably have been expected. And, so far as the public is concerned, the progress of the theosophic movement is ethical far more than phenomenal in its tendency. It appeals most strongly to the interest of those upon whom the pressure of life comes heaviest and to whom the conditions of physical existence seem absolutely unjust, and who seek in vain explanation and consolation in the dogmas of Christianity. To them the laws of Karma and Reincarnation afford a rational explanation of the why and wherefore of human suffering as consequent upon the acts of the past, and accord such comprehensible knowledge of the measure of individual present responsibility in the determination of the individual future as is found in no other system.

It is not to be expected, however, that the growth of theosophy in England or in any part of continental Europe will even approximate what it will be in America, the cradle of the new race. Ethnologically speaking, the Americans are the descendants of the union, practically, of all the races of the Old World. Thus arises what may be termed a loosened physiological constitution in the direction of that which is below the ordinary physical constitution, and the necessary conditions are provided for the starting up of a new growth, a new type of race and humanity. This is why Americans have a tendency to run into specialties. They are "all or nothing," full of energy, purpose, and resource in whatever chosen line of direction they may apply themselves.

The typical American has no "middle course." The consequence of that is that whatever Americans undertake they do to their utmost, and their success is, as a rule, proportionately great. This is equally

true whether they devote themselves to material interests or spiritual. If they are religious at all they are likely to be ultra-religious. Therefore when such things as psychic force and spiritual considerations come up, they run riot in the minds of a people sufficiently free from previous prejudice to take up such things. And, in consequence of the lack of confinement to particular type and what we may call their physiological looseness, their development in such directions will be rapid, as is seen in the numberless instances of development of magnetic and psychic constitutions in this country. The cause for the wonderfully rapid development and spread of the spiritualistic movement in the United States was in the freedom from prejudice and the conditions of physiological constitution which favored psychic development, the psychic dominating the physical and not the physical mastering the psychic, as in the older races. As the spiritualistic movement in the direction of psychic phenomena took its rise in this country and ran riot, so it is further practicable to have a like development in the direction of the occult. Consequently the probability is that there will be an extreme development of numbers of persons in this country toward what are now termed "magic powers."

Let it be clearly understood that the Theosophic Society is by no means a school of magic, but it recognizes the facts of an occult knowledge of the higher—and as yet little understood by the world at large—laws of nature, and desires to do away with the selfishness inherent in present man, and to utilize those magical powers which do exist for the benefit of the race. Incalculable would be the harm of general knowledge of those magical powers at the present time, for they would naturally be employed for material considerations connected with the personal life of man for selfish and illusory ends. The Theosophical Society endeavors to promote knowledge of and care for, rather, that individual life of man (not personal) which extends from incarnation to incarnation over a period of many thousands of years.

In the language of medieval and cabalistic thinkers, "man's true endeavor is in the direction of his greater self and of the universal life, in contradistinction to the personal life," and it is in the new race in America that such ideas are likely to take root and grow rapidly. There will be an upheaval in the direction of magic, both white (good) and black (evil), and it is the mission of the Theo-

sophical Society to teach men how to use their newly-acquired powers wisely, for the good of humanity.

[Reporter's question] "How will those new conditions be manifested?"

The progress will be shown by an increasing number of people being born with abnormal senses, and they will increase until the generality will be what we would now term abnormal, and those born with the present ordinary range of senses will be looked upon as failures in development. And, as those of awakened psychic perceptions marry and have children, their offspring will be even more highly endowed with psychic powers. Clairvoyance, clairaudience, thought-transference, direct perception without the use of any of the external senses, the development of one sense which shall be the synthesis of all and which will correspond to the faculty of intuition, will be the outcome of the psychic development of which I have spoken.

The most prejudiced materialist, if he is not grossly ignorant, cannot deny that the possibility of such abnormal powers has been amply proved by innumerable isolated instances. It is, therefore, not difficult to conceive their spread among the generality of a race suitable for such development. If the Theosophical Society succeeds in its mission and does not fall away from it, as similar efforts have fallen away in past centuries, there will be a development of such powers of knowledge during the next century, as will in great measure destroy the material considerations of the present day and direct science mainly toward the study of the occult rather than the phenomenal and physical.

An Adept's Suggestion

A band of students of the Esoteric Doctrine, who would reap any profit spiritually, must be in perfect harmony and unity of thought. Each one individually and collectively has to be *utterly unselfish,* kind and full of goodwill towards each other at least—leaving humanity out of the question; there must be no party spirit among the band, no backbiting, no ill-will, or envy or jealousy, contempt or anger. What hurts one ought to hurt the other—that which rejoices A must fill with pleasure B.

KERNELS OF WISDOM

"One affliction is better than a thousand exhortations."
—Turkish

PROVERBS and maxims are not merely nice sayings, or left-over remnants from what some erroneously believe to be an inferior antiquity. They are the accumulated wisdom of centuries, the assimilated experiences of many generations of thinkers, and are based upon law and fact. The simplicity of language in which a maxim is expressed should not mislead a person into believing that for this reason its value is small. The simplest statements are often the most profound. The very ability to cast great ideas in plain words is itself proof and testimony of the experience and understanding of the author. Ideas simply expressed represent lessons well learned.

That one affliction is better than a thousand exhortations does not mean that the advice given by men is of no value. It only means that Karma, after all, is the best teacher—especially in Kali Yuga. An exhortation may embody the highest wisdom, and be spoken in words of poetical beauty, and yet fail utterly to touch the inner real life of the listener. Counsel seldom penetrates the inner layers of consciousness to the extent an affliction does. Why is this so, do we ask? It is because men live in their personalities instead of in their minds. It is because they follow the rules of Epimetheus instead of Prometheus, and thus learn only through reaction and suffering. Few men stop to think before they act. Few seem to have the insight or vision that will enable them to relate principles to their particular problems, even after having been exhorted and shown the way. Thus it is that we learn chiefly through suffering. Affliction *demands* the attention that counsel should have received.

"Woe to those who live without suffering," says H. P. Blavatsky. Suffering is the great prompter of progress. Without affliction to spur men on, they would stagnate in their nests of emotional enjoyment. The average man does not realize the need of food until he gets hungry, nor that he has been breaking the laws of health until he gets sick. One may exhort on diet and the need of rest until the

end of time. It will make little impression upon the healthy man. The soil must first be prepared before seeds of advice can take root and grow. The mind must be made receptive through suffering.

That exhortations fail to instruct is not due alone, however, to the fact that they fall upon unreceptive minds. A large part of the difficulty is traceable to present-day methods of education, where instruction is largely a thing of books and is conducted in class-rooms —out of all relation to nature and life. How can lessons on agriculture, for example, impress the minds of students while sitting in lifeless city school-houses? What good is advice on swimming to a man who lives in the desert? Of what possible value are preachments on sex control to a child five years of age? H. P. Blavatsky held that instruction should be geared to the Karma of the individual, that each child should be dealt with as a unit, and that his early education should consist in teachings that will prepare him to carry with fortitude the burdens allotted him by Karma. The idea behind Gandhi's system of basic education is the same—that is, that instruction should proceed in co-operation with Karma, not separate and apart from it. The best time and condition under which to teach geometry and architecture, for example, is not at just any moment the teacher may choose, but when Karma brings the need of a new building, or a new table, while the pupil helps in its construction. The best time to teach meteorology is likewise a time determined by Karma—when the Law presents unusual weather conditions that have an effect upon the life of the community—when the child, in other words, is conscious of weather. This does not mean that laws and principles cannot be taught at other times, but simply that teachers should be awake to Karma and its relation to the student, should use each situation as it arises for a definite end in view. Is it not true that seeds sown at the proper time have tenfold advantage over those sown out of season? Basic education, to be effective, must be conducted co-operatively with Nature and its Law. Its root is in the home, where children share the family Karma, where they see the application of principles to actual life—not just theoretically —and where their natural field for learning is through helping with necessary tasks.

In bringing suffering into a person's life, Karma does not do so with any intent to punish. Karma has no motive of itself. Being

impersonal Law, it only follows the lines of causation established by the being himself. Karma adjusts effect to Cause and relates both to the Producer. In so doing, it arouses the attention of the Ego and reveals the need of a truer basis for thought and action. If men would *study* effects instead of simply enjoying the pleasant, and attempting to avoid the unpleasant, they would soon come to know themselves. If they trace all effects to their proper source—within—they would discover the Causes of their woe, and would know that the virulent breeder of pain and affliction is rooted in some false idea or dark emotion, or in an uncharitable attitude of mind.

Those who know something of the beneficence of Karma stand appalled before the difficult task of helping the afflicted. How often do unwise philanthropists literally rob a person of his opportunity by relieving him prematurely of an unpleasant trial! How common it is for friends and relatives, in moments of emotional sympathy, to deprive the sufferer of his one chance, perhaps, in this incarnation to learn the lesson he needs most to learn! Suffering to the soul is a sacred matter—not to be interfered with unlawfully without serious consequences to all concerned. Those whose interest in the welfare of a sufferer is genuine will have little difficulty in determining their duty in regard to him. Is it not true that the baby chick is left to itself to peck its own way out of the shell unhelped? Is it not a known fact that attempts to assist the butterfly in its struggle to break through the chrysalis result very often in death? The struggle is a necessary part of its evolution, and builds strength and stability. So it is with man. The purpose of the wise and beneficent Law in bringing pain is not to inflict unnecessary suffering. It is to enable the person to adjust his inner life, to give him time to think things over, to seek for truth, or that which is implied in exhortation. Affliction gives the incentive for breaking through the shell of encrusted idea and emotion which bar the path of progress. Unlawful interference from the outside is a crime against Nature. "The duty of another is full of danger."

The visiting of the sick has long been held to be a necessary part of religious devotion. And true it is that an important element in the recovery of the afflicted is the sympathy, understanding, and kind treatment of those they love and on whom they depend for help. Also, fitting occasion thus comes to kith and kin to render gentle

service to those in need. But this, like other rituals, seems to have undergone a change and become perverted. The real meaning of affliction as decreed by Nature has been lost sight of by the race as a whole. The purpose of disease is to relieve the inner man of a load of sin, not to make him expectant of favor nor to provide the occasion for sociability or open-house visiting. It is a time when Karma seeks to strike a balance in man's nature, to bring about coordination between the principles of his being, to provide opportunity for quiet reflection. Why should the process be interfered with unnecessarily? Beyond the necessary care and help of those whose Karmic duty it is to help, the afflicted in most cases may well be left in beneficent solitude. Illness is more inward than outward, is an extremely private affair between man and the Law, and it requires rest and repose. When experienced with dignity it is actually an event of "initiation."

Lest the above statements be misunderstood, and theosophists be accused of being cold and heartless, it is necessary to recall H. P. Blavatsky's definition of a theosophist:

> HE WHO DOES NOT PRACTICE ALTRUISM; HE WHO IS NOT PREPARED TO SHARE HIS LAST MORSEL WITH A WEAKER OR POORER THAN HIMSELF; HE WHO NEGLECTS TO HELP HIS BROTHER MAN, OF WHATEVER RACE, NATION, OR CREED, WHENEVER AND WHEREVER HE MEETS SUFFERING, AND WHO TURNS A DEAF EAR TO THE CRY OF HUMAN MISERY; HE WHO HEARS AN INNOCENT PERSON SLANDERED, WHETHER A BROTHER THEOSOPHIST OR NOT, AND DOES NOT UNDERTAKE HIS DEFENCE AS HE WOULD UNDERTAKE HIS OWN—IS NO THEOSOPHIST.

The first rule of theosophical life is that one must fit himself to be the better able to help and teach others. But true fitness requires something more than emotional sympathy and a weak heart that cannot bear to see suffering. The theosophist must ever hold himself in the attitude of eagerness to help his fellow man, else he is no theosophist, but he needs first to know how to help, to understand the difference between honest help, which is sometimes very painful, and emotional palavering over the afflicted, which is more often a hindrance than an aid. Karma will not keep the sufferer in misery longer than is necessary. The very moment adjustment is made, the hand of the Law will be lifted. But Karma *must* be satisfied—ideas must be sifted, feelings tempered, attitude enlarged

—and no one but the sufferer can do it. If proper inner adjustment is not made, any relief obtained will be only temporary, and the whole experience will have to be repeated in this or another life.

If one would accept counsel he should not need affliction. It is quite possible, by assuming the position of soul, to live an experience out entirely in the mind. This, the true disciple does at all times. He acts from a higher plane of consciousness than does the ordinary mortal, and thus heeds the words of wisdom *before* affliction falls. He knows that present circumstances, however painful, are the result of his own thought and action in the past, and that future conditions will shape themselves in strict accordance with what he really *is* in mind and heart. The awakened soul, therefore, values advice, and uses each situation, whether of pain or joy, for the inner real work of improving, controlling and mastering the self. Until this position is attained, men must needs have suffering to remind. They must undergo the lash of pain and affliction to arouse them from their state of languor and indifference.

Man is essentially a spiritual being, whose real plane of action is the mind, and the time must come when ideas will assume greater importance than actions, when advice will take precedence over impulsiveness. It is not necessary that self-conscious thinkers continue to engulf themselves in a sea of horror and woe. Mankind has a line of Elder Brothers whose one purpose is to help and advise. The present-day Message of Theosophy is Their great Exhortation to the whole human race. But Masters do not demand acceptance. True advice is never forced, but the wisdom of the recipient is proved by the direction taken—that is, whether he chooses to accept the advice given or to neglect it.

The old Turkish aphorism that one affliction is better than a thousand exhortations is a genuine Kali Yuga truism. But the builders of a better age turn the phrase around, and say: *One exhortation acted upon may eliminate a thousand afflictions.* Remove *one* Cause and you destroy a multitude of effects.

COMMUNICATIONS

Mercy Killing

[The present consideration of the problem of euthanasia may begin to fulfill the request of the contributor who asked that mercy killing be "fully discussed" (see April "Communications"). Other readers are cordially invited to send in further comments, questions, objections, or opinions (the letter form is perhaps the most practical). Euthanasia, which is gaining a measure of academic acceptance with physicians such as the Dr. Sanders mentioned in last month's Lookout, represents the kind of problem that the theosophical philosophy is best qualified to deal with. This is because matters of life and death require more than a "religion" of immortality and brotherhood, and Theosophy is a science about precisely these questions.

Direct, conscious knowledge of all the states of consciousness possible to the human mind is possessed only by what are termed perfected men. Yet the student of Theosophy may himself work with the postulates which the theosophical Adepts have verified by observation and experience, and in this way he is able to enlarge his own perceptions. A principle comes to be known through sincere attempts at application, and, even if no other incentive existed, the open questions of our time are virtual "demands" for theosophical application.—Eds. Theosophy.]

THE recent discussion of the philosophic issues involved in the "mercy killing" controversies may certainly be extended with profit. While one might reason, from purely theoretical premises, that the man who defends "mercy killing" is spiritually blind, and that the person who strenuously opposes such deliberate extinguishing of human life is spiritually wise, we discover the matter to be infinitely more complicated. For instance, the most voluble opponents to mercy killing—and the most numerous—are the Catholics, whose history during medieval times is not notable for its "mercy." On the other hand, a number of those who defend the logic of euthanasia in cases of extreme suffering may be men whose records of generous service to mankind are singularly impressive. Although we may discover that some of the most intuitive physicians perceive the importance of the issue philosophically, a

great many will argue for euthanasia at the behest of a worthy motivation—that of eliminating as much suffering as possible. One can doubt that the humanitarian who argues for euthanasia could actually proceed with its administration with equanimity, but we cannot doubt that a theoretical preference for mercy killing in extreme cases, does not necessarily mean spiritual callousness.

The highly-publicized case of physician Sander also raised another crucial question. Can the man who feels euthanasia to be morally wrong under any conditions, hold out for the punishment of another who sincerely believes it to be occasionally the lesser of two evils? It is apparent that the Catholic position, and that of all who favor authoritarian control of moral problems, was challenged by Dr. Sander's deviation. It is even possible that some were so afraid of the implications of Dr. Sander's half-hearted stand against *codified* moral law, that they would have favored imposition of the extreme penalty against the doctor—death, for perpetration of a capital crime. The theosophist, it would seem, can not align himself with those who regarded Dr. Sander as an enemy of mankind, and believed he should be punished by imprisonment or death. Imprisonment would have brought no enlightenment on the question, any more than does vengeance slaying.

In general, then, the situation seems to be this: Humanity has divorced itself so completely from the area of religious and philosophical consideration that many crucial issues find the practical humanitarian oblivious to moral subtleties. Most people need to have a language for expressing the relationship between body and soul in order to remind them that such a relationship exists. The men who have given up conventional religion have no such language, nor will they find the terms of their religiously-authoritarian acquaintances satisfactory. The "real issue" may exist here—that we desperately need media for communications about spiritual and moral issues, media which do not employ religious terminology. It is impossible that anger or contempt, or a moralistically superior attitude, directed against the men who believe mercy killing justifiable, will bring even one little bit of enlightenment. The theosophist opposes the *idea* of euthanasia, but if he attacks all the men who favor it, he may be conducting as blind a warfare as the adherents of mercy killing presumably wage against bodily suffering.

THEOSOPHICAL PRIMARIES

II

THE Law of Periodicity, of Cycles, being universal, must apply in every particular to every particular being. That is justice. If Law is not universal then this is not a universe of law, but of chance. If it is a universe of law, then our very conditions, our possessions, our intelligence, our beliefs, everything that comes to us, comes as the result of our thought and action. As we are reaping at any time, so we must have sown at some time. As we are sowing at any time, so we must reap at some time. Our birth, our circumstances, are reapings. Our attitude towards them, our use of them, are sowings. We are born into any body, any conditions, as the result of our past sowing—our past lives. This is justice, and it alone explains the differences between people.

We are responsible beings, and the feeling of responsibility is the first step towards selflessness. The thought that Law is imposed upon us by any being or beings, is destroyed by the recognition that Law is inherent in ourselves: as each one acts—that is, affects others—so is the re-action upon himself.

The differences between people, and the contradictions in ourselves, are in the fundamental ideas held; for as a man thinks, so he acts. If he thinks this is the first time he has been on earth, and that it is the only time; if he believes that some being brought him here, governs him while here, is going to take care of him when he dies—if he has those ideas, he will act in accordance with them, and will receive the inevitable reaction.

But if we see that the Spirit is behind everything, that all Law is the action of Spirit, that we are Spirit, we shall have a true perception of our own natures. We shall begin to think in ages, instead of in the days of one short life; the basis of our actions will be those Eternal Verities that have been proven again and again by Supermen—those Beings above us who once passed through our stage, and who are now the Knowers of the Eternal. They hold

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NOTE.—This article is collated from the writings of Robert Crosbie, as contained in *The Friendly Philosopher*.—Eds. THEOSOPHY.

this knowledge, and that which has been given out by Them as Theosophy is a statement of a portion of Their knowledge. It is as much as we can assimilate, or understand, or use.

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There are just two ways of looking at the question: either the Universe is governed by Law and under Law, or all is Chaos. Our experience in every department of Nature points to the fact that Law reigns everywhere; nothing is done of any kind or anywhere, except under Law. Our control of the elements, our use of the materials in Nature, is possible only because the same thing can always be done when the same conditions are present. Having discovered some of the laws of electricity, for instance, we may direct that fluid or force, and use it for many different purposes.

Now as Law reigns in the material world, it can be seen to rule in the mental and moral world as well. Karma simply means "action" and its consequent "re-action." There is no Karma unless there is a *being* to make it or feel its effects; unpleasant effects predicate causes that send forth unpleasantness in the world, affecting others, and finding the restoration of equilibrium at the point of disturbance. There can be, then, but one consideration, and that is, Justice. Why should we desire anything but Justice to be done?

The Bible says, "Whatsoever a man sows, *that* shall he also reap," and "Resist not evil and it will flee from you." What is "evil" but the reaping of effects of wrong done? If we try to avoid the restoration of equilibrium, the evil will not flee from us, but come again. But if we accept all as just and right, then the "evil" flees. We should apply Karma not merely to what we call good and evil in physical life. The earth rolls on in its orbit, carried further and further by the Sun in his greater orbit; it grows old through the cycles; it changes its appearance, and comes under states of matter undreamed of by us. Such is the Karma of the earth. Soon or late, even while revolving in its orbit, our planet will slowly move its poles and carry the cold band of ice to where are now summer scenes—the Karma of the earth and its inhabitants. How, then, shall Karma be restricted in consideration to the details of one life, or judgment passed upon it from that basis? I should say that

Karma *is Mercy itself,* for do I not know that nothing can prevent me nor any other from obtaining what is his by law, exact and unerring?

* * * * *

The first thing that the student has to learn to perceive in everything and in every circumstance is the reign of law. We recognize law in part, but not in full, as it should be recognized. Mistaking our own nature, by the very power of that nature, we set in motion causes that produce the results we now feel, and then call those results by such terms as "destiny," "fate," "chance," or the "will of God." The operation of law to most minds means a fate which befalls us wherein we are benefited or afflicted, but over which we have no control, and in producing which we had no hand. Yet the operation of law can be easily understood. It has been enunciated by all the great Teachers of the past as meaning action and its consequent reaction. Let us remember that these are not two separate and unrelated things—Cause and Effect, Action and Reaction, are the two aspects of one and the same thing. In Sanskrit, both these aspects are included in the one word, *Karma.*

Karma has been recognized in the Christian scriptures, with which we are most familiar, in the expression, "Whatsoever a man soweth, that shall he also reap." By consequence, we should easily see that whatever a man is reaping, that he must have sown. Once we get the conception that actions do not produce themselves, that law does not operate of itself, we can see that *we* cause actions and experience their reactions; that it is we who set up causes and feel their effects. Cause and effect, action and reaction—the operation of law—are seen to be in ourselves, not outside.

We are all reaping what we have sown, individually and collectively; for we must know that we never act alone. We always act on and in connection with others, affecting them for good or evil, and we get the necessary reaction from the causes set in motion by ourselves. This presents to us the idea of absolute Justice, for under such a conception of Law each being receives exactly what he *gives.*

This points to another conception: there could not be action and its consequent reaction, unless there were a community of being amongst us. There must be that in our natures which is peculiar to

none, but common to all. In other words, we have all sprung from the same Source; we are all traveling toward the same goal. The path differs only with the pilgrims.

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We know there is a law under which the body grows from conception to birth, from birth to maturity, followed by gradual declination. Just as there is for man a cycle of birth, youth, manhood, decay and death, so there is a succession of events in nature, which we perceive to be a universal law. Morning, noon, and night are followed by morning again; spring, summer, autumn, and winter are followed by spring again. We ought then to be able to perceive that, as in nature, our birth this time is but in orderly succession after previous death, so must we come again and again for a life-time on earth, as we come again and again to our day-times after the night. We must have passed through a great sweep of existence to have reached this present birth, but that must also have been the operation of law. The choice lies between law and chaos. There can not be law here and chaos there. All is under law; or, all is chaos. Our whole experience shows that law rules, and the conclusion becomes necessary that law rules in every thing and in every circumstance. Law, therefore, must rule on both sides of death.

But is this law enforced upon us by some powerful Being? If so, there is no hope whatever for us. And who are WE, operating under this all-inclusive law? If we are mere bodies, we are small and restricted beings. If all the life there is, is what we feel and experience in our bodies, life amounts to nothing. Very little thought, however, will convince us that we are *not* our bodies. We know that our bodies are under constant change from birth to the present time; constant change will go on until the cessation of these bodies; but *we do not* change. The same "I" was a child, youth, young man, and older man. The identity has not changed at all through all the changes of body it has experienced. Nor are we our minds, as so many believe. Our minds are merely certain bundles of ideas in regard to life, and we must be greater than those minds *because we can change them.* Nor is there any imaginable limit to that changing. No matter how much knowledge we may acquire,

we can go on learning; no matter what kind of a mind we may have, we possess the illimitable power to go on increasing it. If one doubts the existence of anything greater than mind, he has but to see that the very fact of doubting—the expression of doubt—shows an act and purpose beyond the idea. We could *utterly refuse to think,* and *still exist.* We must look deeper for ourselves than the mind and the body. Both are but instruments which WE use.

Then, what can we be? There is that in us which lives, which thinks, which is life itself, which garners all experience, which itself changes not at all. It is smaller than the small, as the ancients said; it is greater than the great. It can not be weighed nor measured. We can not say where it is and where it is not; and yet it is the one thing in us—our very selves—which enables us to have any experience, and idea or combination of ideas. Call it Spirit, if you will. Call it Life. Call it Consciousness; for we well know that we can not have any experience unless we are *conscious* of it. The ancients said: "The Soul is the Perceiver, is Vision itself, pure and simple, and looks directly on ideas." Spirit sees the idea; actions flow from the ideas adopted. Our differences are in respect to mentality, in accordance with the kind and range of ideas; but we have all sprung from the same Source; we all have a common basis, a common essential nature, which is Spirit and Life itself.

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Law rules everywhere in nature in accord with the basis of duality. We call it the law of periodicity, but it is simply a statement of Karma, or action and reaction. What we call the laws of the elements are in reality but perceptions of the actions and reactions of various grades of intelligences. What we call our seasons, and all the cycles of time or of individuals, are covered by that law—reaction from action previously sent forth. The people who form a nation are people who were together in other times; their collective actions have brought them the same collective reactions. Every thought we have has its return of impression; every feeling we have has its return. All react upon us, coming back either impoverished or enriched. Thus, with the power to produce any kind of effect resident in us, we can understand the power of false, mistaken ideas. We can sustain these ideas interminably by the law of return of

impression, and continually suffer reactions from them. The whole power of spirit used in a wrong direction, in ignorance of our own nature and the nature of beings in general, creates sorrow of every kind.

If any great number of beings in this world should reach the understanding of their own natures, and so exercise their inherent spiritual powers for the benefit of their fellow-men, in no long time we should find the misery of the world most wonderfully abated. As was said of old, a little leaven leaveneth the whole lump. And one of our Teachers said, "Give me five hundred good, earnest, sincere, devoted men and women and I will move the world." Our success does not depend upon any form of physical evolution, nor upon any form of scientific advancement. These are but means and not ends in themselves, though did we but know our own real powers, they could be carried to a pitch not yet dreamed of. We must and eventually will carry the civilization of the world to a higher stage than has ever before existed, but that will never be until men realize their own natures and act from that basis. We can go on indefinitely repeating the present thinking and acting, but so long as we do, just so long will there be sin and sorrow and suffering. Never will they cease, nor wars, diseases, pestilences, tornadoes, cyclones, nor earthquakes—for all these come from man's errors.

We shall never find a vicarious atonement. We must take the results of what we sow. Recognizing that we are responsible for our own conditions, we must do our best to adjust them. Readjustment can come only through assuming our own spiritual birthright, through the fulfilment of our duties in every direction as the opportunities are offered us. For we cannot work out our salvation alone. We cannot live alone. We cannot progress alone. We cannot raise ourselves beyond the rest, but must help all the rest to whatever stage we occupy, going further and further ourselves that we may be the better able to help and teach the others.

YOUTH-COMPANIONS ASK—

Is there any way we can detect a dishonest person before he does us damage, without ourselves having to distrust everyone? Or must the honest man always be the victim of the dishonest one?

If Theosophy is, as Robert Crosbie defined it, sanctified common sense, then the theosophist is certainly not enjoined to be the "victim" of anybody, for any reason. But how shall we manage to believe in the best of others, and yet not be taken in by their worst?

There are innumerable "tricks" for testing the honesty of others, but a point always comes when tricks no longer avail, and then we have to rely on our own judgment and intuition. Perhaps, therefore, the problem is how to develop these faculties further in ourselves, so that our vision will be clear and true. This brings us to the second question—is the honest man always going to be the victim of the dishonest one? It is a common delusion to picture the "honest man" as a poor little blind mole, absolutely and constitutionally at the mercy of predatory animals known as "dishonest people."

Let us examine what we mean by the honest man. For most people, the honest man is one who refrains from stealing the property of another person. Most of us might be willing to leave the definition at that. Others might extend it only to the man who is completely just in all his monetary dealings with others. But theosophically, and humanly, these definitions are both incomplete. Honesty pertains not only to one's financial dealings, nor to one's regard for property, but to all of one's moral acts. Most systems of ethics recognize this, and say, for instance, that it is sinful to lie, but in the business world this prerequisite is not so much considered as are the others mentioned. Yet beyond all these qualities which are associated with honesty lies the one least thought of and most important—honesty with oneself. The honest man is the man who draws no veils over his undesirable qualities to let himself think they do not exist. He is the man who tries at all times to see himself as he really is, to discover his motives as they really are, and not to be content with the first one his mind presents, which is all too often only a camouflage for the real desire he is ashamed to admit.

When one has tried to cultivate this kind of honesty with himself, he finds it difficult, but not impossible. It necessitates a sharpening of his mental faculties, but, most of all, an unfaltering determination to know the truth *about himself.* If he can maintain this determination, the rest will follow, and he will, eventually, gain possession of what in the *Voice of the Silence* is called the eye of Spirit, "the eye which never closes, the eye for which there is no veil in all [Nature's] kingdoms." Once a man has gained this power to see himself as he really is, without concealments, excuses, or hypocrisies, he has passed beyond anyone's power to deceive him. For, if we consider, we must admit that we are fooled more often and more completely by ourselves than by anyone else, and another's motives can never be discerned truly by the man who does not know his own. Honesty, in these terms, is a power and a strength, not an ideal virtue which is in practice a liability.

I have heard the distinction made between Atma, Buddhi and Manas and the lower principles on the basis of their all being composed of different wave-lengths or vibrations. Is this not materializing the higher principles to some degree, especially in regard to Atma and Buddhi?

It would seem, on the contrary, that such a description would hold less of materialization in it than many another. Take for instance, the more common reference to the different principles as being composed of different grades of substance. Does not this last conception bring to mind a more concrete image of Buddhi than the idea of a rate of vibration?

We can remember Mr. Judge's statement that "all, all is vibration," and in the *Secret Doctrine* (I, 455), H.P.B. equates Vibration (distinct from *a* vibration or *a* wave-length) with the Absolute, the Great Breath, eternal, universal motion. So Atma, we may believe, since it is stated that it is not *a* principle, is not any given rate of vibration, being one with the Absolute, or Vibration itself. Certainly, if we use the idea of vibrations, rather than substance, to delineate the principles, we shall have a keener perception of how quickly we change from one moment to the next. Living in the kamic principle, then, would be working at a slower, "heavier" rate of vibration, as compared with manasic or buddhic activity.

If we are a million years behind time in our evolutionary progress, it seems that a lot more would have been learned had we not forgotten the true self. Is this the case, or was it the plan of evolution that we should fall in order to learn to pick ourselves up again?

The plan of evolution did not *ordain* that man was to fall, in the sense of forgetting his true self. No thing and no one ordains that but the man himself. It is the tendency of the animal brain to learn through mistakes committed—it is, in fact, the only course open to a being governed by natural impulse. The host of the incarnating Manasa, however, had in its power a different path to learning, for it had the gift of foresight, of being able to tell the effects of a given act *before* the act was committed. Had all the Manasa followed this higher vision, we would not be a million years behind.

There are several valuable references in *The Secret Doctrine* to those who did not forget—in Volume I, beginning on page 207, and at page 276; in Volume II, page 319. On page 281—speaking of the "Elect"—H.P.B. writes that "As the 'coats of skin' of men thickened, and they fell more and more into physical sin, the intercourse between physical and ethereal *divine* man was stopped. . . . Alone a handful of primitive men—in whom the spark of divine Wisdom burnt bright, and only strengthened in its intensity as it got dimmer and dimmer with every age in those who turned it to bad purposes—remained the elect custodians of the Mysteries revealed to mankind by the Divine Teachers." These men, it should be noted, were the Elect through their own choice and determination, and not because they were selected by anyone else.

The implications of this question extend into the present of each individual, of course, as much as they do into the past history of the race, for insofar as we allow ourselves to act without thought of the consequences to all men of our actions, we are not acting to the extent of our highest manasic or moral capacity. It is true that many mistakes which we make are unavoidable, but many that we think to be such could have been avoided if we held ourselves to a stricter standard of responsibility to others—for no mistake ever involves merely the man who makes it.

NOTES ON THE BHAGAVAD GITA

by SUBBA ROW

II

I SHALL now proceed to an examination of the principles that constitute the solar system itself. Here I find it useful to refer to the explanations generally given with reference to *Pranava* and the meaning of its *matras*. *Pranava* is intended to represent man and also the manifested cosmos, the four principles in the one corresponding to the four in the other. The four principles in the manifested cosmos may be enumerated in this order. First, *Vishwanara*. Now this *Vishwanara* is not to be looked upon as merely the manifested objective world, but as the one physical basis from which the whole objective world starts into existence. Beyond this and next to this is what is called *Hiranyagarbha*. This again is not to be confounded with the astral world, but must be looked upon as the basis of the astral world, bearing the same relationship to the astral world as *Vishwanara* bears to the objective world. Next to this there is what is now and then called *Iswara;* but as this word is likely to mislead, I shall not call it *Iswara,* but by another name, also sanctioned by usage—*Sutratma*. And beyond these three it is generally stated there is *Parabrahmam*.

As regards this fourth principle, differences of opinion have sprung up, and from these differences any amount of difficulty has arisen. For this principle, we ought to have, as we have for the cosmos, some principle or entity out of which the other three principles start into existence and which exist in it and by reason of it. If such be the case, no doubt we ought to accept the *Avyaktam* of the Sankhyas as this fourth principle. This *Avykatam* is the *Mulaprakriti* which I have already explained as the *veil* of *Parabrahmam,* considered from the objective standpoint of the *Logos,* and this is the view adopted by the majority of the Sankhyas.

Into the details of the evolution of the solar system itself, it is not necessary for me to enter. You may gather some idea as to

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NOTE.—The present extracts from Subba Row's lectures on the *Gita* are selected from articles published in *The Theosophist,* February and March, 1887.—Eds. THEOSOPHY.

the way in which the various elements start into existence from these three principles into which *Mulaprakriti* is differentiated, by examining the lecture delivered by Professor Crookes a short time ago upon the so-called elements of modern chemistry. This lecture will at least give you some idea of the way in which the so-called elements spring from *Vishwanara,* the most objective of these three principles, which seems to stand in the place of the *protyle* mentioned in that lecture. Except in a few particulars, this lecture seems to give the outlines of the theory of physical evolution on the plane of *Vishwanara* and is, as far as I know, the nearest approach made by modern investigators to the real occult theory on the subject.

These principles, in themselves, are so far beyond our common experience as to become objects of merely theoretical conception and inference rather than objects of practical knowledge. Of course, if it is so difficult for us to understand these different principles as they exist in nature, it will be still more difficult for us to form any definite idea as to their basis. But at any rate the evolution and the work of differentiation of these principles is a matter which appertains more properly to the science of physics, than to the science of spiritual ethics, and the fundamental principles that I have laid down will suffice for our present purpose. You must conceive, without my going through the whole process of evolution, that out of these three principles, having as their one foundation *Mulaprakriti,* the whole manifested solar system with all the various objects in it has started into being. Bear in mind also that the one energy which works out the whole process of evolution is that light of the Logos which is diffused through all these principles and all their manifestations. It is the one light that starts with a certain definite impulse communicated by the intellectual energy of the *Logos* and works out the whole programme from the commencement to the end of evolution.

If we begin our examination from the lowest organisms, it will be seen that this one life is, as it were, undifferentiated. Now when we take, for instance, the mineral kingdom, or all those objects in the cosmos which we cannot strictly speaking call living organisms, we find this light undifferentiated. In the course of time, when we reach plant life, it becomes differentiated to a considerable extent,

and organisms are formed which tend more and more towards differentiation. And when we reach animal life, we find that the differentiation is more complete, and this light moreover manifests itself as consciousness. It must not be supposed that consciousness is a sort of independent entity created by this light; it is a mode or a manifestation of the light itself, which is life.

By the time we reach man, this light becomes differentiated and forms that centre or ego which gives rise to all the mental and physical progress that we see in the process of cosmic evolution. This differentiation results in the first instance from the environment of particular organisms. The various actions evoked in a given organism and those which it evokes in other organisms or in its surroundings, and the actions which it generates in itself at that stage, can hardly be called Karma; still its life and actions may perhaps have a certain effect in determining the future manifestations of that life-energy which is acting in it. By the time we reach man, this one light becomes differentiated into certain monads, and hence individuality is fixed.

As individuality is rendered more and more definite, and becomes more and more differentiated from other individualities by man's own surroundings, and the intellectual and moral impulses he generates and the effect of his own Karma, the principles of which he is composed become more defined. There are four principles in man. First, there is the physical body, about which we need not go into details, as they appertain more to the field of enquiry of the physiologist than to that of the religious investigator. No doubt certain branches of physiology do become matters of considerable importance in dealing with certain subjects connected with Yoga Philosophy; but we need not discuss those questions at present.

Next there is the *suksham sarira.* This bears to the physical body the same relationship which the astral world bears to the objective plane of the solar system. It is sometimes called *kamarupa* in our theosophical dissertations. This unfortunate expression has given rise also to a misconception that the principle called *kama* represents this astral body itself, and is transformed into it. But it is not so. It is composed of elements of quite a different nature. Its senses are not so differentiated and localized as in the physical body, and, being composed of finer materials, its powers of action and thought

are considerably greater than those found in the physical organism. *Karana sarira* can only be conceived as a centre of *pragna*—a centre of force or energy into which the third principle (or *sutratma*) of the cosmos was differentiated by reason of the same impulse which has brought about the differentiation of all these cosmic principles. And now the question is, what is it that completes this trinity and makes it a quaternary? Of course this light of the *Logos*. As I have already said, it is a sort of light that permeates every kind of organism, and so in this trinity it is manifested in every one of the *upadhis* as the real *jiva* or the ego of man.

Now in order to enable you to have a clear conception of the matter, I shall express my ideas in figurative language. Suppose, for instance, we compare the *Logos* itself to the sun. Suppose I take a clear mirror in my hand, catch a reflection of the sun, make the rays reflect from the surface of the mirror—say upon a polished metallic plate—and make the rays which are reflected in their turn from the plate fall upon a wall. Now we have three images, one being clearer than the other, and one being more resplendent than the other. I can compare the clear mirror to *karana sarira,* the metallic plate to the astral body, and the wall to the physical body. In each case a definite *bimbam* is formed, and that *bimbam* or reflected image is for the time being considered as the self.

The *bimbam* formed on the astral body gives rise to the idea of self in it when considered apart from the physical body; the *bimbam* formed in the *karana sarira* gives rise to the most prominent form of individuality that man possesses. You will further see that these various *bimbams* are not of the same lustre. The lustre of this *bimbam* you may compare to man's knowledge, and it grows feebler and feebler as the reflection is transferred from a clear *upadhi* to one less clear, and so on till you get to the physical body. Our knowledge depends mainly on the condition of the *upadhi,* and you will also observe that just as the image of the sun on a clear surface of water may be disturbed and rendered invisible by the motion of the water itself, so by a man's passions and emotions he may render the image of his true self disturbed and distorted in its appearance, and even make the image so indistinct as to be altogether unable to perceive its light.

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One organism has always a certain affinity with another organism composed of the same materials and existing on the same plane. As may naturally be expected, the astral body of man has affinity with the elementals, and the so-called *Karana sarira* of man with the *Devas.* The ancient writers on Hindu philosophy have divided the cosmos into three *lokas.* The first is *Bhuloka,* the second *Bhuvarloka,* and the third *Suvarloka. Bhuloka* is the physical plane with which we are generally acquainted. *Bhuvarloka* is, strictly speaking, the astral plane. It is sometimes called *Antariksham* in the Upanishads. But this term is not to be understood as simply meaning the whole extent of the atmosphere with which we are acquainted. The word *Antariksham* is used, not in its general sense, but in a technical one belonging to the philosophical terminology adopted by the authors of the works in which it occurs. *Suvarloka* is what is generally known as *Swargam.* At any rate it is the *Devachan* of the theosophical writings. In this place, called *Devachan* by the Buddhists, and *Swargam* by the Hindus, we locate the higher orders of the so-called *Devaganams.*

There is one more statement I have to make with reference to the three *Upadhis* in the human being. Of these what is called the *karana sarira* is the most important. It is so, because it is in that that the higher individuality of man exists. Birth after birth, a new physical body comes into existence, and perishes when earthly life is over. The astral body, when once separated from the *karana sarira,* may perhaps live on for some time, owing to the impulse of action and existence, already communicated to it during life, but, as these influences are cut off from the source whence they originally sprung, the force communicated, as it were, stands by itself, and sooner or later the astral organism becomes completely dissolved into its component parts. But *karana sarira* is a body or organism, which is capable of existing independently of the astral body. Its plane of existence is called *Sutratma,* because, like so many beads strung on a thread, successive personalities are strung on this *karana sarira,* as the individual passes through incarnation after incarnation. By personality I mean that persistent idea of self, with its definite associations, so far as those associations appertain to the experiences of one earthly incarnation.

DIVINE SYNTHESIS

THE human soul is so constituted that it cannot long function normally and healthily without some sense of purpose or design. An act without meaning, or an event without purpose, is revolting to the reason, just as food without taste is debilitating to the body. And to be required to go through experience after experience with no understanding of what is intended to be accomplished will lead eventually to insanity.

An experiment is reported to have been made with a group of laborers, who were required to dig holes in the ground two feet deep and a certain distance from each other. No sooner was the task completed, than they were requested to fill the holes and dig others the same distance apart. No reason for the work was given, but the men were required to continue the process of digging the holes, filling them up, and digging new ones. The workmen soon rebelled. They demanded to know the purpose of what they were doing, else they could not continue. When told that the purpose was to locate, if possible, an object that was supposed to have been buried there, they were content. Their yearning for meaning had been satisfied, and they joyfully continued the task.

Might it be that the present state of unrest and frustration in the world is due to man's lack of perception of meaning in life? Might it be that we have failed to see a purpose or design in the various things that we do from day to day? Has mankind as a whole lost its sense of Divine Synthesis?

Everything that exists in nature is part of something greater than itself. Whatever of value or meaning anything has is to be found only in its relationship to the whole of which it is a part. Nothing has meaning in itself. However marvelous the functions of the heart, lungs, and stomach—however astounding the genius of a pair of hands—their real and abiding values are seen only in their relationships. The feet have no purpose in themselves. They are useful only as organs of the body to which they belong. Their motions appear utterly ridiculous unless it is understood that their function is to transport the body from place to place. Similarly, in even greater degree, with the organs of sight, hearing and speech, and especially with the master organ of all—the brain—in evolving

thought. Who could make head or tail of the multitude of sounds issuing from the human voice, or of the ideas and feelings they convey, unless it were understood that these vibrations are instigated and directed by intelligent mind? Purpose and design are discovered by synthesis and reveal themselves only to the divine view.

Spiritual evolution proceeds by means of the greater and greater adaptibility of the part to the purpose of the whole. In the lower orders of life, such adaptations occur continuously, the process being an accepted part of the scientific scheme. In man, it is the conscious conforming to a plan. For what is divinity but the identification of the individual consciousness with the soul of Nature, the realizing in one's self of the *ultima thule* of conscious existence? Such is divine synthesis, or Yoga, an intimate knowledge of the spiritual essence of everything in nature, the ability to know instantaneously whatever one needs to know.

Divinity is acquired, and is gained by degrees. Stages of attainment are possible all along the line, for each individual in his own sphere. There is not a situation in which it is not possible to act divinely—by unselfishness, by widening one's view, by taking the position of the whole in every event. Have we accustomed ourselves, for example, to the principle of consideration for others? Do we practice the habit of looking for synthesis, for purpose, for design? It matters not whether the situation is one in which two people are concerned or a hundred, whether the setting is that of a family, a small business organization, or a corporation—each has its point of balance and responsibility. For this, the seeker after divinity should search.

Every family has its point of synthesis or responsibility, represented by the parents. Divinity, on the part of any member, consists in thinking and acting from the "family-point-of-view," rather than from the separative, irresponsible point of view. Every business organization possesses a synthesizing consciousness, a responsible head or office, wherein the plan or pattern of the structure is contained. To act "divinely" means to understand the plan and purpose, to cooperate with the responsible directors, and to perform every individual duty from that high point.

In the second of H. P. Blavatsky's messages (1889) to the American Theosophists, it is said that the best way to promote real growth

in the Theosophical Movement is "for each Fellow of the Society to make Theosophy a vital factor in their lives—to make it real, to weld its principles firmly into their lives—in short, to make it their own and treat the Theosophical Society as if it were themselves."

Human history reveals two avenues of approach by which the individual may aspire to identify himself with the soul of any organism. The true path, so far as the Theosophical Movement is concerned, is indicated in the above statement of H.P.B. By *becoming,* by attempting greater work and by assuming responsibility, the student grows naturally into an identity with the purposes of the Movement, and reaches toward its soul. The false method has had its examples in those who, through curiosity and desire for personal aggrandizement, seek to enter without becoming, and to push themselves into positions of seeming responsibility, but which in reality are positions of prominence only. It is not possible to enter the soul of the Theosophical Movement, to reach its point of divine synthesis, without a basis of true aspiration for nobler living. Only sincere effort to live Theosophy, and to lend assistance to those who presently carry the burden of responsibility, opens the doors to greater service and knowing.

Steps in divinity are steps in responsibility. The widening of our sense of responsibility is a divine duty, and is accomplished by thinking of others rather than of one's own self, by the willingness to conform to a plan, and by assuming the position of the whole of which one is a part. In the words of a Master of Wisdom: "The more unselfishly one works for his fellow men and divests himself of the illusionary sense of personal isolation, the more he is free from Maya and the nearer he approaches Divinity."

"ON THE WAY"

Whatever hath been well consulted and well resolved, whether it be to fight well or to run away well, should be carried into execution in due season, without any further examination.

Those who have forsaken the killing of all; those who are helpmates to all; those who are sanctuary to all; those men are on the way to heaven. —*Hitopadesa*

"THE GITA"—INFORMAL ESSAYS

On Everyday Questions

This exhaustless doctrine of Yoga I formerly taught unto Vivaswat; Vivaswat communicated it to Manu and Manu made it known unto Ikshwaku; and being thus transmitted from one unto another it was studied by the Rajarshees; until at length in the course of time the mighty art was lost, O harasser of thy foes! It is even the same exhaustless, secret, eternal doctrine I have this day communicated unto thee because thou art my devotee and my friend!

[*Vivaswat,* first manifestation of divine wisdom at the beginning of evolution.

Manu, generic title for the reigning spirit of the sensuous universe.

Ikshwaku, the founder of the Indian solar dynasty.

Rajarshees, Royal Sages.]

—*Bhagavad-Gita*

AT the outset of Chapter Four we encounter one of the many reminders that Theosophic philosophy differs radically, in its fundamental assumptions, from both determinist scientisms and conventional theology. The teaching of Krishna, as of H. P. Blavatsky, is that humanity's understanding was once clearer than it presently is—a conclusion which follows if we assume that human evolution begins with the descent of spiritual beings into complex material conditions. The expression "Evolution begins at the top" arises from a teaching entirely unique to Theosophy.

In contradistinction, evolutionists who are principally concerned with biological mutations, fall into the habit of assuming that man must progressively attain a clearer vision with each century. The view of the Christian is not essentially different from that of the biologist, incidentally, for man is supposed to be gaining a "spiritual" status of sorts as he slowly works for liberation from original sin.

The thought that men have now *less* spiritual vision than they had in some former age may not be appealing, especially for those whose introduction to the "Wisdom Religion" has been recent. Such an impression may understandably occur if the Theosophical teachings on evolution are not grasped in their entirety. The new inquirer

might also dislike any tendency among students toward what appears to be "blind worship" of the Ancients and disdain for the Moderns, for this view, also, seems to imply that things are going downhill. Here we may sympathize with the critics. Looking to the glory of the past does appear a negative view. There is, at first glance, something patently absurd about maintaining that man is presently less in stature than he once was, *if* we maintain at the same time that he is a being of divine potentialities.

The difficulty can be resolved only by making a distinction between Clarity of Vision and Cycles of Human Evolution, which may, however, be done rationally. The child, for instance, is not "greater" than the adolescent, simply because the adolescent encounters, with a new influx of psychological energy, a host of problems he cannot immediately solve, and consequently appears more confused. The adolescent may have even *less* clarity of vision, although he has undoubtedly acquired considerable new knowledge since the days of childhood, and is further along on the road to becoming a mature human being. Similarly, the story of almost every genius is the story of a man who found life infinitely complicated, who was puzzled, confused, disheartened and apparently neurotic—at times when his later-to-be-proven lesser associates were blithely enjoying life in an easy fashion. Often do the great gains of understanding follow turmoil of indecision.

The incarnation of Spiritual Man into the field of sensuous perception is but the beginning of a period of complication. The present human being who strives to solve some of the universal problems may well look back at the glories of great civilizations—in the same manner in which he might look with profit at some of the clarities of feeling and idea experienced in his own youth. Not because the egos of early civilizations were greater than he—he was of them, too—but only because the conditions of evolution obtaining in those early epochs allowed some truths to shine through clearly. They did not shine through, however, in the precise ways that will be necessary for the reaching of full "illumination" in our own time.

But to return to Krishna's statement of the progressive loss in purity of teaching during transmission from Vivaswat to the Rajarshees: An origin of spiritual insight is suggested by William Q. Judge's explanatory comment on Vivaswat—the "first manifestation

of divine wisdom at the beginning of evolution." Then comes, apparently, an adaptation of "divine wisdom" to the problems of the sensuous universe, with which the sense-world Manu is identified as the "reigning spirit." Here, we might infer, is the origination of Moral Philosophy, serving as orientation for man enmeshed by the enforced interrelationships between the sensuous and spiritual realms. The next stage refers us to the incarnation of an Indian solar dynasty, the period of Ikshwaku, representing, perhaps, an enlightened time of wise rulers, naturally and universally accepted, who taught specific "moral laws" for men to follow—based on universal principles. We might speculate that the "reign of Ikshwaku" is behind Plato's idea of philosopher-kings, whose greatness is naturally recognized and trusted, and who need no outward authority to buttress whatever moral counsel they provide. Subsequently, however, we come to the stage where the "inexhaustible doctrine of yoga" was studied and appropriated by the royal sages. Interesting, is it not, how the phrase "Royal Sages" brings to mind a bit of the pontifical, and of the speculative claims to special knowledge of men who are maneuvering a presumed moral authority derived from Doctrines? In the time symbolized by Ikshwaku there were probably no Doctrines at all, in the sense of commandments, yet the Rajarshees certainly produced these, as did the Brahmins who came after them—and to whose order the Buddha later brought reformation.

Certain it is that the degree of moral perception is always inversely proportionate to acceptance of the principle of authority in this realm. Authority, by classifying and itemizing "good" and "evil," detracts attention from matters of principle and attitude. Therefore we see historical transitions from times of philosopher-kings who needed to give no commandments—because their vision penetrated directly into the vision of all others—to times of argument, debate, and "decision" as to what is and what is not moral. Last, by way of warped derivation, but not least for the twentieth century, we then arrive at Politics, an "art" based upon the assumption that there is such a thing as the "social good," apart from the enlightenment of individuals, and that men may be coerced or cajoled into proper beliefs.

A long way, indeed, from Ikshwaku to Nationalism. Even so, this sort of apparent retrogression in spiritual understanding is not

necessarily a process which calls us to despair. The derivation is still from a spiritual idea of interdependence. Even in politics there is a conception, however distorted, of an organic relationship between man and his fellows, and when international and social relationships reach to a certain necessary stage of complication, we can then reasonably hope for a re-creation of synthesizing vision, *reducing* the complexity of human affairs through recognition of common ethical principles.

Enough is implicit in Krishna's description of the "loss of knowledge" to excuse many sincere psychologists and educators for their distrust of all moralisms. These critics of all that is most conventional in theology may be those who are turning back toward "divine wisdom," after the arduous passage through the complicated misunderstandings of intervening epochs of evolution. Often, it must be, crusading humanitarians of non-religious persuasion are trying to force their way back to philosophic clarity through the channel of iconoclasm. Those who are religiously minded, on the other hand, who will not renounce illogical dogmas, may perceive intuitively some ancient truth hidden in the modern husks and remnants—with which they will not part until they know better how to begin again their journey of the soul.

In this Discourse, we find Krishna saying, "in whatever way men approach me in that way do I assist them; but whatever the path taken by mankind, that path is mine, O son of Pritha." Full application of the social psychology suggested by Krishna's words is indeed difficult in an age when superficial distinctions are made between people on the basis of current propaganda. But Krishna can mean nothing less than that the Nationalist, the Priest, and the Sensualist, despite their exemplification of some of the worst characteristics of modern civilization, still derive their peculiar illumination from some mode of thought once possessing spiritual meaning—that is, if they are *trying* to find their way back to some truth which exalts the human spirit. All, of course, are not of this sort. When man is inspired only by the desire to dominate others, when his motive is security, and his false protection a hostile belligerence, he certainly does not approach Krishna in his Divine Form. Yet all others must truly be "beloved by Krishna," and he by them, even though they know not their own spiritual lineage.

ON THE LOOKOUT

Non-Partisan Living

One of the few heartening national events of recent date is the advance made toward greater racial equality for American citizens. The year 1950 has seen several valuable Supreme Court decisions supporting a *real,* and not simply a technical, equality for the Negro (decisions against curtained-off compartments for Negroes in railroad dining cars and against segregation of Negroes on the campus). In addition, segregation and discrimination policies in the United States Army, Navy, and Air Force have been completely abandoned. Negroes and whites now train together, eat together, and fight together, and will have better opportunities for learning how to get along with each other.

"No Discrimination"

In February, the new non-discrimination policy of the Federal Housing Administration and Veterans Administration went into effect. Since getting a non-partisan policy on the books is one thing and making it work is another, there has naturally been much speculation on the results of the new code. The New York *Times* Magazine Section (on Lincoln's birthday) contained an article by the chairman of the New York City Housing Authority, Thomas F. Farrell, who was able to sound a hopeful note on the basis of ten years' experience. Mr. Farrell's report, "Object Lesson in Race Relations," describes the effect of the policy of non-segregation which the Housing Authority has been operating on since 1939. New York State law requires that "no person shall, because of race, creed, color or national origin, be subjected to any discrimination."

Carrying out such a blanket prohibition against any discrimination had its bad moments, Mr. Farrell relates, but an honest holding to the spirit and the letter of the law had its effect. Negroes and white families were assigned their apartments in the same building and on the same floor at the housing developments—"perhaps," writes Mr. Farrell, "with some reservation about the outcome."

"ALL-NEGRO BUILDING?"

Managers and staff are thoroughly briefed, and become adroit at seeing that "normal arguments do not develop into racial issues." One incident will illustrate:

> In those early days the number of Negroes was kept small—twenty-four families out of 2,545. At that time a delegation of white women tenants visited the manager to suggest that all Negroes be moved to one "all-Negro" building. The manager pointed out the logical conclusion to that proposal—an all-Italian building, an all-Irish building, an all-German building, and since there were thirty-eight nationalities and only twenty-five buildings, under their plan some tenants would have to get out. He then offered for their consideration another way of doing it—all-Catholic, all Jewish, all-Lutheran buildings. They were intelligent enough to get the point.

And so the tenants gradually came to accept the fact that non-discrimination meant just that, and not simply protection for their own prejudices and pride. To various proposals to water down the policy of non-discrimination, and to critics of the system, the director of management answers: "There is only one way to carry out our policy of non-discrimination and that is not to discriminate."

TOLERANCE A PROJECT MATTER

The first tenants, Mr. Farrell recounts, treated each other with considerable reserve. There was segregation in the yard, but—

> After some weeks a white mother asked a Negro mother to keep an eye on her child while she went to her apartment. The Negro woman gladly agreed and the ice was broken.
>
> Soon white women were performing the same favor. Then came a rotation plan, with each mother taking her turn in looking after all the children. Later there was some visiting of each other's apartments and shopping together. The barriers were gradually lowered within the limits of the project. But outside the project there was a difference in their relationship. On the whole, families did not go to Coney Island together, nor visit each other's friends on the outside, nor go to the movies together.
>
> The situation remains much the same today at Red Hook Houses. The families may feel that their friendship would not be understood by outsiders; it is a project affair. Or, more likely, the relationship which develops between two families living in one building—whether they are both white, both Negro or mixed—is merely

> a neighborly one, as it is in private housing, and the instance when a solid and lasting friendship ripens is unusual. . . . One white woman, a grandmother baby-sitting with her two grandchildren at Amsterdam Houses, summed it up to an inquiring sidewalk sociologist: "They're no different. They mind their business and I mind mine. When people mind their own business they get along."

Another factor in the success of the project was the fact that most of the applications for apartments came from the neighborhood families who had watched the buildings rise: "As a result there have been no drastic upheavals of populations, no great moving of large numbers of Negroes into areas predominantly white, no great moving of large numbers of whites into areas predominantly Negro."

Since staff members are assigned, like tenants, without regard to race, the tenant expects fair treatment. Mr. Farrell relates that taxpayers' organizations and civic associations often object to projects which will introduce Negroes into a community for fear nondiscrimination will "tend to depreciate realty values." Yet the Woodside Houses in Queens are observed to have increased realty values of the community.

"The Ones Across the Street"

How do tenants feel after ten-years' experience?

> A veteran of World War II, now a policeman, summed it up this way: "Well, I was sort of worried when I came to Amsterdam (housing project), but, you know, I've learned a lot. They're just like the whites. When people are decent their color doesn't count." Or, as the manager of Amsterdam Houses reports, if some trace of prejudice remains they may say, "The Negroes in the project are O.K.; it's the ones across the street that we don't like."

Significantly enough, children are responsible for much of the new fraternity between white and Negro families. According to Mr. Farrell, "The attitude of the children toward their neighbor children is carried into the home to the parents." The story is told of four-year-old girls, one Negro and one white, who quarreled:

> The next day the white girl came in with a bag of candy and told her friend of the day before that she couldn't have any because she was "black." She then gave candy to all the other children, Negro and white, and said to the Negro teacher, "Of course, you'll have to get some because I love you."

It is true, as Mr. Farrell points out, many of the issues of racial prejudice are missing in project life. Racial intermarriage is not involved, nor problems of discrimination in employment, hotels, etc. But the problem of racial intermarriage is essentially a private and personal one, hardly susceptible to social legislation. And it is to be assumed that other strongholds of prejudice will dismount their guns when it is realized that the point at issue is not excessive fraternization between races, but simply that mutual tolerance which will enable all to carry on their lives together in peace and justice. Mr. Farrell concludes his statement with the reiteration that non-discrimination "can work, it is working":

> Within the projects, the results have been solid and enduring. In the business of raising families, of children playing together, of lending a hand in emergencies, of living side by side in peace, much has been done. In caring for each other's children, helping in sickness, working together in tenants' organizations and social and athletic events; in practicing tolerance in the best sense of the word, the tenants have raised a little the iron curtain between races.

"THE PROPOSED OBJECT"

It will be recalled that the "Great Master's Letter" (THEOSOPHY, November, 1949) contains the following expression of the aims of the Brotherhood for the Theosophical Society. Written in 1880, with particular reference to the British in India, it nonetheless contemplates a tolerance of the widest nature and on a strict philosophical foundation. The Master wrote—

> The Theosophical Society was chosen as the cornerstone, the foundation of the future religions of humanity. To achieve the proposed object, a greater, wiser, and especially a more benevolent intermingling of the high and the low, the alpha and the omega of society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations, to call the poor despised "nigger" brother. The prospect may not smile for all, but he is no Theosophist who objects to this principle. In view of the ever-increasing triumph, and at the same time misuse of free thought and liberty . . . how is the combative natural instinct of man to be restrained from inflicting hitherto unheard-of cruelties and enormities, tyranny, injustice, if not through the soothing influence of Brotherhood, and of the practical application of Buddha's esoteric doctrines?

Russian Medical Theory

Though the politics and statecraft of the U.S.S.R. are a controversial issue, Russian medical researchers may be commended for continuing to explore the organic theory of disease. This facet of Soviet life offers a curious challenge to materialism, for, medically speaking, Russia upholds an anti-mechanist view. As reported in a special dispatch to the New York *Times* (Feb. 28) by Correspondent Harrison E. Salisbury, Russian medicine, led by Soviet academician A. D. Speransky, is engaged in a struggle to eliminate "the influence of anti-revolutionary, anti-materialistic and idealistic positions in the pathology of Virchow, Erlich, Pasteur, Koch and others," and to develop a single unitary theory of medicine rooted in such concepts as Pavlov's "nervism."

Dr. Speransky, as reported by the *Times,* took particular exception to the clinical medicine connected with the cellular pathology of Virchow and the chemical therapy of Erlich:

> He attributed the practical results of chemical therapy to "empiricism, the theory of probability, bare statistics and selection," and said they had no relation to the Virchow and Erlich theories.
>
> The academician said modern chemical therapy was founded on an empirical search for preparations that, "like the magic bullet in the fairy tale, must find their target themselves."

"The Creators and the Destroyers"

The repudiation of Pasteur's microbe theory, which has spawned the practice of vaccination and inoculation on the basis that every specific disease has its specific causative germ, is a *sine qua non* for the progress of medical science. It is the teaching of *The Secret Doctrine* (and the finding of some contemporary bacteriologists) that microbes alter their characteristics and functions in accord with their environment, and therefore the theory of specificity rests on shaky ground.

Again, the occult teaching accords with the doctrine of Béchamp (active in the latter half of the 19th century), that microbes are not necessarily air-borne from *outside* the organism to breed infection on that innocent body, but that they are generated by the "microzymas," the name given by Béchamp to the smallest constituent

elements of the tissue cells. Béchamp deduced that these microzymas secrete the ferments which assist digestion and assimilation, calling them "the builders of the cells and therefore the primal architects of life." He taught that when they encounter morbific matter in the dead or dying tissues of plants and animals, they transform themselves into bacteria (or "bacilli" or "microbes") and act as scavengers to disintegrate and eliminate the morbific matter. Compare this with the statement in *The Secret Doctrine* (I, 262-3 and fn.), on the Lives as creators and destroyers.

"THE FEAR OF INFECTION"

A correlation between the organic theory and psychosomatic medicine occurs with respect to tuberculosis. The writer in the *Medical Worker,* Prof. A. Strukov, relates that according to Dr. Speransky, "the tissues of a complicated organism are attacked by tuberculosis *only when their condition allows an infection* not only to remain there but *to act as a specific irritant.* [Italics ours.] Without a tuberculosis stimulant or agent there cannot be tuberculosis, but the very process of attacking the tissues . . . depends upon other reasons, primarily upon nervous functions."

This statement bears an equally interesting analogy, aside from the field of pathology, to the so-prevalent fear of "infection" by Communist ideas. Perhaps, had not Pasteur inoculated us with the fear of foreign disease organisms, had we followed the other course, medically, and strengthened the natural forces of the body against disease, we might not be so overcome, at the political level, by the fear of infiltrating "undesirable" ideas. Over the years, we could have developed the courage and foresight to spend our time improving the nation's mental and moral health. As matters stand, this task is still largely before us.

"ROOM FOR ONE MORE"

The problem of juvenile delinquency, seen only in terms of statistics and reform schools, must seem to most of us extremely difficult of solution. And so it is. But, as is usual, when the problem can be brought down to an individual case, we may feel sufficient confidence to face it. Such a service Anna Perrott Rose in-

directly performs in her book, *Room for One More,* by showing what changes in character, appearance, and intelligence can be brought about by providing a child with an average American home environment—and a little more than average love and understanding.

Room for One More is the story of the author, her husband, their three children—and three more "ready-made" children. The original family was by no means well-to-do, but Mrs. Rose had apparently left her name with the local welfare agency, volunteering to help out temporarily in an emergency. As Mrs. Rose tells it—

> To begin with, we have three children of our own and we took in three others for no particular reason, except that each of them was badly in need of a home. These extra children, Jane, Joe and Jimmy John, were not related to us and they were not related to one another. We did not take them all at once but picked them up, one at a time, as they happened along.
>
> . . . Jane came to us in the winter, supposedly for a fortnight, but in the other cases we invited a child who was in an unhappy predicament to visit us at the seashore for two weeks, until some better arrangement might be made. In those two weeks, however, each child took root, refused to leave, and so went on living with us until they were all grown up.

A "Suitable" Child

Many parents of Mrs. Rose's acquaintance wished to adopt a child, but were never able to find a "suitable" one. To these, Mrs. Rose remarks that "the hitch lies in demanding a 'suitable' one. There is always the call for baby girls with blue eyes and golden curls, while little freckle-faced, snaggle-toothed boys with 'butch' hair cuts and bad grammar go begging." More than this, however, it is clear that wanting possession of a child who echoes one's image of perfection is far different from wanting to help a child—any and every child—reach closer to whatever potentialities lie hidden within him.

The reader of *Room for One More* may come to the conviction that seekers of the suitable child are not themselves likely to be suitable *parents.* Every child is "suitable," in the sense that he needs care and understanding, and will respond to these influences; every parent or would-be parent is suitable, not because he or she is a college graduate or has an assured and ample income, but if he is

willing and anxious to extend assistance and love to other human beings. All other qualifications are trivial compared to this one all-important condition. Both Mr. and Mrs. Rose are college graduates, but Mrs. Rose remarks—

> I was surprised and interested to hear social workers declare that college-bred parents are by no means as successful in dealing with foster children as are the plain, solid, non-college, middle-class parents. College women, they say, expect too much of a child and bring such ambitious pressure to bear upon him that he may become unduly nervous. . . . College women, they say, have too many outside interests that take them from home too frequently to maintain the steady supervision of children that brings best results. Whatever the combination of reasons may be, the home of the well-educated is not considered the best home for the child in need of foster care. If this is true, colleges should give it a thought, for if a degree really spoils a person for parenthood and if more and more people are taking degrees, perhaps our country is not so well off as we think it is.

A Fair Trial

An educational system such as ours is predominantly geared to an intellectual development at the expense of the *whole man.* Few, if any, ethical principles, and no philosophy of living, have been brought to replace or augment the glib moral phrases of the child's textbook. Is it surprising that an education which makes no disciplined study of the elements of justice, individual and social, of the consequences of irresponsibility, of the relation between honesty and integrity and the happy life, should leave its students inadequate in face of the demands of parenthood?

Mrs. Rose prefaces the account of her family's experiences—which is as entertaining as it is rewarding—with a few remarks on adoption practices at the present time. This will interest those who would like to see—and perhaps help—youngsters "enjoy a wholesome home life and grow up as a real part of their own communities instead of being set apart and herded into institutions"—a life, Mrs. Rose points out, "which too often produces warped personalities and misfits." It is a test of one's innate humanity and of non-possessiveness, to take into one's home and heart an unprepossessing stranger-child, with the intent of helping him to help himself—and this test the Rose family would seem to have passed "three times over."

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The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

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Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

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